

WORLD DOMINION SURVEY SERIES

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# A GREAT EMANCIPATION

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A MISSIONARY SURVEY  
OF NYASALAND

CENTRAL AFRICA



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ROOME

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Wm. J. W. Roome  
M.R.I.A.I., F.R.G.S., F.R.A.I.

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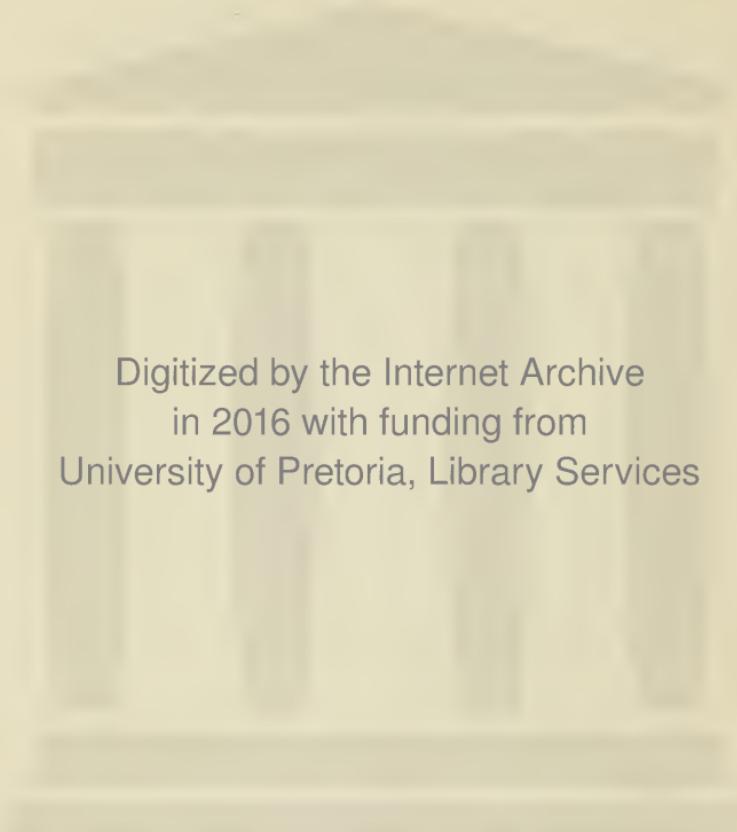
INSET.

Through the courtesy of the Geographical Staff,  
War Office, their Map of Nyasaland has been  
used as the basis for the Ethnographic and  
Missionary Survey. The price of the Map is 3/-

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## FOREWORD

THE WORLD DOMINION SURVEY SERIES attempts to describe briefly, and clearly, the situation in various countries as viewed from the standpoint of the Kingdom of God.

We hope that we may be able to cover the whole world in this way, and to re-write each survey when changes in the situation demand a re-statement.

The writer of this present survey, Mr. W. J. W. ROOME, British and Foreign Bible Society, is peculiarly well qualified for the task he has undertaken. His travels in Africa have never been equalled, in extent, by anyone, and the knowledge he has thus acquired of its tribes, their distribution and language, is of the greatest possible value.

The story of the growth of Christianity in Nyasaland should be an encouragement to all who are interested in the task of World Evangelisation. The triumphs of Nyasaland are full of promise for the victory of the Cross elsewhere.

THOMAS COCHRANE, *Editor.*

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WE are greatly indebted for much useful information to "A Handbook of Nyasaland," compiled by S. S. Murray, Chief Clerk, Nyasaland Government.

## INTRODUCTION

M R. ROOME is known, honoured and loved by missionaries all over the Continent of Africa. His many arduous journeys on behalf of the Bible Society, undertaken with the minimum of equipment, and covering tens of thousands of miles, have given him a unique knowledge of what missions are doing for Africa. His careful notes by the way have amassed a wonderfully accurate knowledge of the people, and this little compendium of what he has learned of work in Nyasaland will be welcomed by all who seek to know something more about the most delightful colony in Africa.

DONALD FRASER.

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# The Story of a Great Emancipation

## CHAPTER I.

IT is said that when the natives of Nyasaland saw a steamer on the lake for the first time, they were terrified and thought it must be a god walking on the waters, and when they saw the white man who landed from it, that he must be a god come to them in human form.

What has the coming of the white man meant to these then unknown people whose lives at that time were being harried and their villages laid waste by slave raiders, and ceaseless tribal warfare?

Happily for Nyasaland its discoverer was one of the greatest Christians of his century, and his coming was quickly followed by other men of fine Christian character; thus Nyasaland to-day stands as a striking example of a country whose peaceful development has largely been the result of the spade work of pioneer missionaries and Christian traders.

When David Livingstone reached the shore of Lake Nyasa he found it the hunting ground of Arab slave traders whose auction blocks in Zanzibar saw the sale of 20,000 negroes annually. It was as the result of his appeal that the first missionaries and the intrepid Christian traders, the brothers Moir, went out to face these terrible conditions, and to take part in the crusade that was to end in the

ultimate suppression of that inhuman traffic. These men during the years that followed laid the foundations of a Christian civilisation, and their methods, whose soundness was quickly recognised, were largely adopted by the British Administration in the early days of its establishment in Nyasaland.

How far Dr. Laws and his colleagues won the confidence of these savage people the following incident will show :—In the early days of British Administration the hostile attitude of the Ngoni, one of the most warlike tribes in Central Africa, when called on to give up their independence and subject themselves to an outside authority, presented a formidable problem, and it was at one time feared that bloodshed would be inevitable. Dr. Elmslie and the Rev. Charles Stuart had by this time won the confidence of this savage race. Their friendly counsels were highly valued by the Authorities, and their wise advice to use no undue haste in dealing with the situation was followed. As Dr. Laws said : “The Ngoni are bowing to a moral and spiritual force, not to a material, and given time all will be well.”

It was a dramatic moment when at a Conference called by Mr. (now Sir) Alfred Sharpe, the Commissioner, “the Ngoni gathered in their thousands, Chiefs, Indunas, and fighting men with spears and shields,” to face a small group of white men and women. But after long and patient explanation through an interpreter, when it was made clear that there was to be no interference with the constitution of their tribes, and that under the new Government their interests would be protected and their position

strengthened, to the astonishment and relief of the Commissioner, it was found that the Chiefs were quite prepared to accept the new conditions. This was a triumph for Dr. Laws and his friends, and Mr. Sharpe was not slow to acknowledge that it was due to their influences that a peaceful settlement had been reached.

It is interesting to note that these great pioneer missionaries of those difficult and dangerous years are the leaders of the present day. Dr. Laws, of Livingstonia, after half a century of service for Christ in Nyasaland, has lived to see it pass from the wildest barbarism to the peace and security of a Christian civilisation. Dr. Alexander Hetherwick, of the Church of Scotland Mission, who followed him a few years later, still leads the van in the Southern territory, while in the Central regions Dr. William Murray, as Superintendent of the Mission of the Dutch Reformed Church of South Africa, can trace the history of his district back to the first missionary efforts in the country.

## CHAPTER II.

### Nyasaland : The Land and its History

THE Territory comprising the Nyasaland Protectorate consists of a strip of country some five hundred and twenty miles in length, varying from fifty to a hundred miles in breadth, covering an area of some forty thousand square miles. It is bounded on the north by the Tanganyika Territory, the South by Portuguese East Africa, the West by North-Eastern Rhodesia, and the East by Lake Nyasa. The country falls naturally into two divisions; the first consisting of the Western shore of Lake Nyasa, with the high table-land separating it from the basin of the Luangwa river in Northern Rhodesia, and the second region lying between the watershed of the Zambesi and Shire rivers in the West and the Lakes of Shirwa and Chiuta and the river Ruo in the East, including the mountain systems of the Shire Highlands, Mlanje and a portion of the South-Eastern coast of Lake Nyasa. Thus it may be seen that a large proportion of the Protectorate is mountainous in character, being formed of lofty plateaux rising abruptly from the level of the country. The Mlanje table-land, situated in the extreme South-East between Lake Shirwa and the river Ruo, in some parts rises to an altitude of upwards of six thousand feet, while from it tower several majestic granite peaks, probably of volcanic origin.

The Shire Highlands are formed of an irregular chain of mountainous country on the east of the

Shire river above its confluence with the Ruo. Its highest point, Mount Zomba, rises to a height of seven thousand feet. Other plateaux including the Kirk Range west of the Shire river, the Angoniland table-land west of Nyasa, the Nyika plateau at the North-Western end of the Lake with the Nkonde and Mangoche mountains, the former on the North-Western edge of the Protectorate, the latter rising between Nyasa and Lake Chiuta, all combine to give Nyasaland a scenery comparable to that of Scotland.

Though possessing within its borders three other comparatively small lakes in addition to Lake Nyasa, Lakes Shirwa, Chiuta and Pamalombe, the country is not so well supplied with rivers. The only one of importance is the river Shire, and its affluent the Ruo. The Shire issues from the South end of Lake Nyasa and passing through the weedy swamps of Lake Pamalombe continues a course of nearly three hundred miles, broken at times by falls and rapids, until it eventually meets the Zambesi some hundred miles from the coast; for the last fifty miles the river flows through Portugese Territory. Navigation on the waters of the Upper Shire has practically ceased of late, as the overflow from Lake Nyasa has not been sufficient to keep open a navigable channel. The Lower Shire is navigable in the rainy seasons as far as Port Herald, sixty miles above its junction with the Zambesi. The Ruo rises on Mount Mlanje and joins the Shire at Chiromo. For about the last eighty miles of its course it forms the South-Eastern boundary of the Protectorate. The three other smaller rivers, the Lintipi, Rukuyu and Songwe,

all have a considerable volume of water in the wet season, but are only navigable for canoes.

The climate of Nyasaland in its essential features is more or less similar to that of the rest of tropical East Africa, but as a large portion of the Protectorate lies at an altitude of 3,000 feet or over, the heat is not generally excessive, except on the lake shores.

Tobacco, tea, cotton, sisal and coffee are grown in the Protectorate. Tobacco at present is the principal crop. The prospect of a very large extension of native industry is most encouraging. The Nyasaland native has the reputation throughout Southern Central Africa of being a good worker.

### THE DISCOVERY OF NYASA

Previous to the discovery of Nyasaland by David Livingstone nothing was known by the outside world of the great country, or its peoples. There is some indication that the earliest inhabitants of the country were probably akin to the Bushmen type of South Africa. When the great Bantu race occupied that country, these earlier inhabitants were driven south, cut off from the outside world, until the Portuguese came to the East Coast of Africa at the close of the fifteenth century. From that time onward, especially during the sixteenth century, Portuguese adventurers, and Jesuit Missionaries, penetrated to the watershed of Lake Nyasa, and there for some centuries, worked the gold and silver mines north of the Zambesi. In 1616 Jasper Bocarro brought samples of these minerals out to the Coast, passing Lake Shirwa, along the Lujenda Valley and the Rovuma river, to the East coast of Mikindani. Previous to his visit,

we have no record of any European entering the country. Bocarro brought back rumours of a great lake. Activities of the Portuguese and Jesuits continued through the eighteenth century, when the latter were expelled from all the Portuguese Dominions. Portuguese interest in the country revived in 1795, when the English seized Capetown at the outbreak of the War with France. Dr. Francisco saw that the result of this step would eventually be the creation of a British South Africa, which, spreading northwards, would separate Portuguese possessions on the east and west coasts of Africa. His arguments convinced the Portuguese Government at home, and active steps were taken by the Government of the country for extending Portuguese interests across the Continent. Dr. Lacerda was made Governor of the Zambesi. He was instructed to establish Portuguese sovereignty between the area of the two colonies. This project failed. He died during this venture, and his expedition returned to Tete. Other Portuguese explorers and adventurers during the nineteenth century wandered in Central Africa, and one of them, Candido de Costa Cardoso, claimed to have sighted the south-west corner of Lake Nyasa in 1846. None of these journeys, however, had any scientific, or political, significance. About this time there were considerable tribal movements in Southern Central Africa. A section of Zulus, partially conquered by Chaka early in the nineteenth century, assumed the name of Ngoni. Dissatisfied with Chaka's autocratic rule, the tribe moved northwards in a body, crossed the Zambesi, and eventually settled in the country lying to the south east of Lake

Tanganyika. The main tribe turned southward again to the west side of Lake Nyasa, settling in the district now known as Momberas. Another section occupied what is now known as Central Angoniland, while, at the south end of the lake, the fourth section settled.

The Yao tribes first entered Nyasaland about the middle of last century. They were driven from their homes east of Lake Nyasa, by pressure from other tribes. They sent out branches in three directions, one by Blantyre and Chiradzulu. A second division entered this country by way of Lake Shirwa and settled in the Mlanje district. This section, although small in numbers, was of considerable importance as it commanded the slave route to Quelimane. The third division became established between Matope on the Upper Shire and Blantyre. The main body of the invading Yao remained, however, in the district round the south end of Lake Nyasa, and to this day South Nyasa is the most important Yao district of the Protectorate. It is no doubt from there that the branch now settled in Liwonde district originated.

It was while this period of warfare and migration was in full swing that Livingstone undertook that expedition which resulted in the discovery of Lake Nyasa on the 16th of September, 1859. The name Nyasa, like Nyanja and Nyanza, simply means "broad water." It was not long before the discovery was followed by practical steps, for while Livingstone and his companions were still engaged in exploring the Shire Highlands, they were joined by Bishop MacKenzie and his fellow missionaries, who founded near Zomba the mission now known as the "Universities'

Mission to Central Africa." Their arrival in 1860 synchronized with the beginning of the Yao raids into the Shire Highlands, and after struggling vainly against them, the party, having lost the Bishop and three of his companions from fever, withdrew first to the lower Shire and eventually to Zanzibar. Livingstone's party was recalled by the British Government, and left the Zambesi in 1864. The recall was probably due to political opposition on the part of the Portuguese. In March, 1866, Livingstone again returned to Central Africa. On this journey, although for the most part outside the bounds of the present Nyasaland, he actually reached the Lake again on the 8th of August.

The work of settlement in Nyasaland was now actively taken up by the Scottish Missions after the death of David Livingstone. The Livingstonia Free Church Mission, founded in 1874, sent out its first party with a small steamer in sections, in 1875. Dr. Robert Laws, who came out with that missionary enterprise, is still head of the Livingstonia Mission after 50 years of active labour in Nyasaland. The Church of Scotland Mission followed in 1876, the present Superintendent, the Hon. and Rev. Dr. A. Hetherwick, arriving in 1881.

In the Autumn of 1889 Mr. (now Sir) H. H. Johnston, who had been appointed Consul at Mozambique, arrived in Nyasaland to report on the troubles that had arisen with the Arabs and Portuguese. From this time on, British Administration became gradually organised in the country. On 21st September, 1889, a British Protectorate was declared over the Shire Highlands. In 1890 Mr. (now Sir)

A. Sharpe and others, were busily occupied in making treaties with the local Native Chiefs. As a result of the work of these Pioneers, the Anglo-German Convention of July, 1890, and the Convention in Portugal a year later, led to the Proclamation of a British Protectorate over the Territories adjoining Lake Nyasa, which was promulgated on 14th May, 1891.

It was decided to confine the actual Protectorate to the regions adjoining Lake Nyasa and the Shire River, and to place it in charge of the Commissioner responsible to the Foreign Office. Mr. Johnston was appointed the first Commissioner and Consul-General of British Central Africa, on 1st February, 1891. Thenceforward, the administration of the Territories became entirely British.

In 1891 the British population of the newly formed Protectorate was fifty-seven. By 1896 it had increased to three hundred. In the same time 263 Indians entered the country for trade, and thus commenced their immigration. In December, 1902, a contract was signed for the construction of the Shire Highland Railway from Corona to Blantyre. The first train arrived at Blantyre on 31st March, 1908. In 1915 the Central African Railway was opened, connecting Port Herald with Chindio on the Zambesi, and early in 1922 the Trans-Zambesia Railway was completed, uniting Beira with the Zambesi near Chindio, and thus giving through railway communication between Nyasaland and the East Coast of Africa. The construction of a Railway from Luchenza on the Shire Highlands Railway

to the south end of Lake Nyasa has also been approved.

In July, 1907, the Nyasaland Order in Council of that year changed the title of the Protectorate to Nyasaland, and that of the Administrator from Commissioner and Consul-General to Governor and Commander-in-Chief. It also provided for the creation of Executive and Legislative Councils, the latter to include nominated unofficial members.

At the present day Nyasaland has been so opened up that it is possible to travel by train or motor most of the way for the five hundred miles that separate the Northern and Southern districts. Arriving by rail from Beira, the first point after crossing from the Portuguese frontier by the railway is Port Herald. The Railway traverses the Shire Valley. The traveller can leave the train here, and find a few miles to the west a mountain of 3,000 feet, and on its summit a flourishing Mission Station, Chididi, of the South Africa General Mission. From this elevated spot the Portuguese Territory can be seen on either side. Within the area of this part of Nyasaland schools have been opened by this Mission, and the frontiers have been crossed for Pioneer work in Portuguese Territory. Travelling North, we pass through the spheres, both sides of the railway, of The Nyasa Mission and the Seventh Day Adventists. North of these, to the East, in the Mlanje mountains, the Church of Scotland Mission has its southernmost outpost. On reaching Blantyre the present railway ceases. Here we find the Church of Scotland Mission, the Zam-

besi Industrial Mission and Nyasa Industrial Mission to the west. The Scottish Mission carries the work north of the Capital Zomba past Domasi, where the sphere of the Universities' Mission to Central Africa takes up the work. This is continued to the Southern shores of Lake Nyasa, where the work extends East and West.

North of this area, and in the great central regions of the Protectorate, we have the extensive work of the Dutch Reformed Church Mission, which stretches from the lake over the borderlands of Rhodesia, and as far north as Kasungu. To the north of this again the United Free Church of Scotland Mission is evangelising all the area to the frontiers of Tanganyika Territory. Within this area we find two remarkable instances of the growth of the African Church in these parts; the evangelistic work of the Missionaries which conquered the warring tribes and raised the oppressed people, and the Overtoun Institution of Livingstonia, where the native leaders are being trained.

Thus, with forty-two main stations and over 2,000 out-stations and schools, the whole land is covered with a network of Christian endeavour.

The story of the country, the people, and the progress of Christian effort must be of interest to every well-wisher of Central Africa, and an encouragement to the Pioneers in other lands where the Missionary is still face to face with the worst conditions of savagery. The triumphs of Nyasaland are full of promise for the victory of the Cross elsewhere.

## CHAPTER III.

### The People of Nyasaland

**A**T the census taken in April, 1921, there were found to be 1,199,934 natives domiciled in Nyasaland, including those who, at the time, were actually residing in Northern and Southern Rhodesia, and the Union of South Africa. All the various tribes in the Protectorate belong to what is known as the Bantu race. It is interesting to note that the figures given for the previous decades were 735,724 in 1901, and 969,183 in 1911.

Amongst the principal tribes we may note the Angoni, Anguru, Nyanja, Yao and Swahili. The schedule in the Appendix gives a full list of each unit, with population, districts of residence, and the Missionary Society working amongst them.

#### THE ANGONI

The Angoni tribe is a warlike race, driven out of the south by the wars of the famous Chaka. This great ruler of the Zulus, born about the beginning of the 19th century, was brought up to manhood by Amatetwa, the most powerful chief from Natal to Delagoa Bay. It was from him that he gained that knowledge of organised warfare, which was later on to be made such an effective instrument by the Zulus. Once Chaka obtained the power, he carried on a career of conquest and bloodshed, until his death in 1828. The last of the chiefs to be conquered by him was Zwide. After Zwide's

defeat, his various vassals sought to regain their former independence by leaving the country, conquering new lands by following Chaka's methods of warfare. Zongandaba, Zwide's military leader, led the Angoni through Swaziland into Amatongaland, where they dwelt for a time on the lower reaches of the Limpopo river. Following their usual method of collecting cattle and training the conquered, the Angoni proceeded northwards and crossed the Zambezi between Zumbo and Tete in June, 1825. The hordes continued northwards up the Luangwa valley until they reached the wide area occupied by the scattered Tumbuka tribe. Eventually moving northwards, they reached the south end of Tanganyika. Settling in this neighbourhood, they raided the neighbouring tribes in Henga. From this time on they became the dominant people in the north and central sections of what is now Nyasaland.

The Angoni have now given up the general use of their war dress and weapons (cow-hide shields and spears.) Such are now reserved only for tribal dances. This costume is very striking, and a full company of tall and splendidly built Angoni warriors dressed in this way, and armed with spears and shields, is a most imposing sight. One can imagine how the advent of regiments of such fierce-looking warriors must have terrorised the less warlike aboriginal inhabitants of Nyasaland.

The establishment of peace in the Protectorate has had more effect upon the lives of these people and the other tribes than any other factor. In the old times of constant war they travelled seldom, and

then only in strong, armed parties. Now the whole country is open by various means of transport, the organisation of the races and the widening of their knowledge of the outside world is growing rapidly.

### THE ANGURU

The term "Anguru," which would appear to be almost as vague as "Azungu," is used generally to describe all the Makuwa-Lomwe type of peoples inhabiting Portuguese East Africa north of the Zambesi between British Territory and the Coast.

The name "Alolo," which sometimes seems to be used as synonymous with "Anguru," is so used incorrectly, and can only strictly be applied to the Atakwani and Akokola peoples who came originally from the neighbourhood of Quilimane, and who are hence also known as Achuambo, Chuambo being a native name either for Quilimane or its vicinity.

From what one can learn, these people came in force from the neighbourhood of Quilimane, and settled to the east of Mlanje mountain at no very distant date.\*

The majority of the "Anguru" natives who have settled in British Territory, however, belong to the Amihawani tribe, and their language appears to be the most generally used.

When such terms as Akokola, Atakwani, Ameto, Amihawani, Amarata, Anikuku, Anitukwi, etc., are heard, it can be seen that it is impossible to speak

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\*It is worthy of note that these people call a lion "potokoma" or "podogoma," and that, passing through many intervening tribes and dialects using such words as "mwato," "kalamu," "mkango," "lisimba," "simba," etc., one finds a word "pologama," which is manifestly the same—used again in Uganda.

with any degree of exactness, either of the "Anguru language" or of "Anguru tribal marks."

Four or five distinct types of tribal marks are seen, according to the main tribes, e.g., the Amihawani, Amarata, Akolola, and Ampotola have numerous dots on the forehead and lower part of the back, and their teeth are pointed. The Atakwani have two lines cut on the temples, and the Amanyawa small crosses on the back and abdomen, the latter have also a V-shaped cut between the two middle front teeth. Dialects differ in degrees varying according to locality, thus, representing tribes alphabetically, say from north to south, while the tribe C will have little difficulty in communicating with the tribes B and D, the tribes A and H will speak almost totally different languages.

In the case of such very common everyday words as "big," "fetch," and "maize," the "Chinguru" spoken in the Shire Highlands, which is approximately Chi Mihawani, or, as they say, Emihawani, differs entirely from the Makuwa spoken at Mauwa.

In their own country these tribes cultivate cassava, millet, rice and kaffir corn as their principal crops, maize being very little grown. In customs and beliefs they differ very little from the other Bantu tribes—spirit worship, belief in witchcraft, the medicine man, the casting of lots, the wearing of charms, the various trials by ordeal are all found with differences of detail.

## THE NYANJA

To be right, "Nyasaland" should be "Nyanja-

land," and the name "Lake Nyasa" should be "Lake Nyanja," for both "Nyasa" and "Nyanja" mean the same, the one being in the Yao tongue and the other in the Nyanja. When Livingstone first came into the country he asked a Yao man, and by him was told that the name of the big sheet of water away to the north was "Nyasa," that is, "The Lake." Had he met a Nyanja man he would have been told that its name was "Nyanja," and then to-day the lake would have been called "Lake Nyanja," and the Protectorate would have been "Nyanjaland," the "Land of the Lake" and the home of the "Lake people."

These were the original inhabitants of the country to the south of the lake, and continued the only inhabitants until 1860, when the Yaos came down from the north and occupied the Shire Highlands, and 1868 when the Angoni, who had come from the south of the Zambesi some time before, and had been wandering in East Africa for several years, returned to this district, and under their chief Chidiaonga settled round Domwe mountain in what is now called Angoniland.

The Nyanja people are closely allied in speech to the Sena and Tette, or Nyungwe, people on the Zambesi, and to the Senga on the Loangwa. From the other tribes in the Protectorate, Yao, Tumbuka, Tonga and Konde, their speech is much more remote.

The tribe originally consisted of several divisions, the Manganja on the Lower Shire, the Ambo, Antumba, Ampotola, Amaravi who lived in the

country round the south end of the lake, the Nyanja proper who lived on the shore of the lake, in the Shire Highlands, and round Lake Shirwa and Mount Mlanje, together with the Achewa and Achipeta, who inhabited what is now known as Central Angoniland.

Since within historical knowledge the Nyanja people have been broken up into a number of petty chieftainships. But tradition tells that at one time the whole of the Nyanja proper in the south of the Protectorate were under the rule of a powerful chief named Kapwiti, who lived in what is now known as Undi's country.

The Nyanjas have a vague tradition, that they originally came from a place called Kapirimtiya, to the north-west, where they say the place is marked by footprints of men and animals, on the rocks as they came from the Creator's hand.

The people believe in the existence of a Supreme Being, who is the recognised Creator of all things. He is commonly known as Mulungu, but is also sometimes spoken of as Chiuta, Lesa, Chanjiri, Chinsumpi and Mpambe. There are other inferior spirits worshipped in certain localities, but these are without doubt the spirits of chiefs of former days, to whom worship is paid in times of difficulty or stress.

The Nyanjas were a quiet and peace-loving people until their conquest by the Angoni, who trained them in the art of war. There is no doubt that the whole of the Shire Highlands would have been devastated by the hordes of Angoni but for the arrival of the Europeans.

The Nyanja has not the physique, nor the brains

of the Yao, nor the agricultural perseverance of the Nguru, but with his hoe, and in the early days of communication with the coast with his paddle and punting pole, he contributed not a small share to the development of the Protectorate. He is easily impressionable—witness how soon he adapted himself to the warlike habits and character of his Angoni conqueror, and as readily put them off. In this respect he compares with the far less impressionable Yao, but he has not the staying power of the Yao when once he is impressed.

### THE YAO

The Yao tribe derives its names from the hill Yao, which is situated near Mwembe in Portuguese East Africa. There are several branches of this tribe, and those Yaos who have settled in Nyasaland are the Amangoche from Mangoche. Between 1860 and 1870 there was internal strife, owing to famine among the Amakua Walolo who lived near the original home of the Yaos, and the defeated section of the Amakua attacked the Amachinga, who fled southwards, as did the Amangoche. The Amangoche came furthest south and settled in the present Chiradzulu and Blantyre districts, others came to Zomba, Chikala and Mlanje, while a small number crossed Lake Nyasa and settled at Dedza, and the Amachinga stayed in the Fort Johnston and Liwonde areas. It was not until after the Yaos had fled south that raids were made upon them by the Angoni from the west, Angoni aggression being in no way responsible for the great Yao migration from their

own country in the north. There are also in Nyasaland natives of the Makanjila clan, so named after the founder of the family, who crossed the lake under a woman, Bibi Kuluundu, owing to her quarrel with the ruling chief, and settled near Domira Bay, where there is to-day a large Yao village called Kachulu. Bibi Kuluunde died as recently as 1919, when she was probably eighty years of age, and, as she must have been about forty when she crossed the lake, the date of the migration of the Makanjila Yaos into this country would be about 1880. It is interesting to record that this old woman a year before her death made a journey to Zomba to pay her respects to His Excellency the Governor. The present Yao chiefs in the various districts are in most cases the third of their line since the great Yao migration into Nyasaland. In the event of a chief's death succession passes to his sister's son, usually, but not necessarily to the eldest son of his eldest sister, but the choice may fall on some other nephew who has shown himself suitable for the position.

The Yaos are intelligent, and quick to learn a trade or craft. They make excellent servants, and have proved their capabilities as mechanics.

There is a legend known to the older Yaos concerning "Kapilintiya," which is the name given to a hill supposed to be situated in the north country west of Lake Nyasa. From this hill the first natives are said to have sprung, and it is maintained that a large sloping rock bears the impress of two pairs of feet, the feet of a man and woman, the latter being of smaller size. Others say that also the shape of the

hoe which man was to use may be seen, the impression of a sifting basket, and of the woman's knees and undersides of her toes as she kneels in her work of sifting flour, the shape of the bottom of the pounding mortar, and a small well. Here, too, is the mark made by the lion crouching to spring upon his prey, and the trace of every kind of animal and bird as they came out of the hill and trod upon the rock. Old Yaos will tell how their grandfathers made pilgrimages to view the rock of "Kapilintiya," and, though the legend has no doubt been embellished with the passing of time, this ancient native idea as to the origin of man is none the less pleasing and interesting.

### THE SWAHILI

The Swahili are immigrant from the coastlands of East Africa. Their first connection with Nyasaland arose from the slave trade. They largely formed the fighting forces of the Arab slave-raiders. Afterwards they settled in the country, and established slave trading on their own account. Under the suppression of the slave trade many of them drifted back to the coast. Those that remained intermarried with the indigenous natives and settled down as inhabitants of the country.

## CHAPTER IV.

### The Growth of the African Church in Nyasaland

THE HON. AND REV. ALEXANDER HETHERWICK, D.D.

MISSIONARY operations in Nyasaland commenced after the death of Bishop MacKenzie, by the founding in 1875 of the Livingstonia Mission of the Free and United Presbyterian Churches of Scotland on the shores of Lake Nyasa, and in the following year of the Blantyre Mission of the Church of Scotland on the Shire Highlands. The native population was at that time broken up into different chieftainships generally at strife with each other. Only among the Angoni, a tribe of Zulus from South Africa who had settled on the high plateau to the West of Lake Nyasa, was there any semblance of native government on a large scale. Such power, however, as the Angoni wielded, was used to carry on a system of slave-raids on their weaker, and less warlike, neighbours. These being without any organisation, or cohesion, were an easy prey to their more highly trained Zulu enemies. The whole land lay thus in a state of unrest and insecurity.

The advent of the white man was welcomed by these harassed peoples, who saw in his presence a power that would afford them protection from their oppressors. There was no demand for the Gospel as such, but it was felt by all that the presence of the white man, and his message, made for peace.

The two pioneer missions were organised on a wide basis embracing not only evangelical, but also educational, medical and industrial agencies. Such ideals, permeating his whole life, appealed to the native, and gradually he associated himself with the work of the Missions, and took his part in it. Station after Station was established among the outlying districts and tribes. Even the warlike Angoni were at last overcome by the patience and faith of the Livingstonia Missionaries, and admitted workers to settle among them. In 1885 the Dutch Reformed Church of South Africa opened up a new field of work in Central Angoniland in close association with the Livingstonia Mission. In the same year the Universities' Mission of the Church of England resumed the work from which they had been obliged to retire in 1864 after the death of Bishop Mackenzie, and planted stations on the east shore and at the south end of Lake Nyasa. Later, several smaller Missionary Agencies, chiefly of an industrial type, settled in the healthy region of the Shire Highlands in the immediate neighbourhood of Blantyre. By these different missionary organisations, and the varied character of the work they carried on, the natives were more and more drawn to the new Faith which these professed.

As illustrating the advance made since the early pioneer days of 1875 and 1876, the membership of the native church connected with the Livingstonia Mission and the Blantyre Mission numbers respectively 12,698 and 10,836 Communicants with correspondingly large numbers of hearers and catechumens. These

are gathered into twenty-three and forty-eight congregations respectively. The two Missions have seven and six Ordained Native Ministers who have the pastoral oversight of the various congregations. The other Missionary organisations have developed in like proportion, so that it may be rightly estimated that fully one-tenth of the native population of Nyasaland have connection with the Missions as Church Member, catechumen, hearer or scholar in a Christian School.

This progress has been attained mainly through two agencies: The *first* is the *employment of the native himself* in the different spheres of Missionary activity.

In the early days of the work the presentation of the Gospel to the heathen had to be done solely through the evangelising of the European Missionary himself. He had to learn the language, to reduce it to writing, to translate the Scriptures, and then to proceed to the elements of literary education. This done he called to himself the abler, and more advanced, of his converts and disciples. He trained these to be the preachers and the teachers of the new Evangel. It is these men who have gathered in the materials out of which the native church in Nyasaland has been built up. These first absorbed the Gospel into their own hearts and lives, and then gave it forth to their own people and after a manner understood of them. The young African Church in Nyasaland is therefore a product of African Christianity itself. The native preacher or teacher, setting out with his copy of the New Testament in his hand, and speaking out of, sometimes, a very feeble grasp

of the Truth in his own mind, has scattered its seeds in countless villages all over the land. Behind him was the organisation of the Mission by the brain of the white man, but the presentation of the Gospel to his heathen brethren was by the African's work and life.

The *second* agency employed by the Nyasaland Missions was *education*. There is no doubt that a strong church must be a well educated church. An untrained mind can attain only a very feeble grasp of the Truth. He may have absorbed enough for the salvation of his own soul, but he is poorly equipped to meet the storms of the world's doubts, and still less is he able to stand forth as a leader or teacher. For this he must have made himself familiar with the Christian Faith as embodied in the Written Word. A knowledge of Scripture Truth has been a fundamental policy in almost all the Nyasaland Missions. Save in a few exceptional cases each hearer and catechumen must be possessed of a copy of either the Bible, the New Testament, or a single Gospel, and he must have learned to read it before he can become a candidate for baptism. The result is a Church well instructed in Bible Truth, and able, by reading the Word itself, to imbibe more and more of the living Truths enshrined therein. The whole of the Bible has been translated into the Nyanja language—the lingua franca of that part of Africa—while the Yaos, the Tongas and the Tumbukas have each the New Testament in their own tongue. The circulation of the Nyanja New Testament, first printed in 1907, has been phenomenal in the history of the

Bible Societies, more than 110,000 copies of the complete Bible, the New Testament or portions having been printed and sold before the recent issue of the complete Bible in the New Union Version. Of this two editions of 30,000 have been issued.

The Christian teacher and preacher sent out to preach the Gospel in the villages of his own people was the first native Missionary agent of the Church. But as the Evangel spread and sent its roots deeper and deeper down in the heart of native society, there arose the demand for a special class of Evangelists chosen, trained, and set apart for this work. Classes were formed for these for their better training and equipment. In the Livingstonia and Dutch Missions these men have their whole energies given to their evangelistic work. In the Blantyre Missions their duties are combined with those of the superintendence of the district and village schools within their sphere.

As the members of the Christian community increased, it became necessary to organise and establish congregations in the different centres of the native population. For the proper shepherding of these, and for the due administration of the Sacraments and other Ordinances of the Church, a native Ministry was seen to be essential. Among the evangelists and teachers there was found an ample field for the selection of men of suitable gifts and of tried experience. The two older Missions—as stated already—have now each six Native Ordained Ministers, each set over one or more native congregations. These with the European Ministers, and European and Native Elders, form the two Presbyteries of Living-

stonia and Blantyre, which have full jurisdiction over all church matters within their bounds. The Dutch Missions have now resolved on a similar policy, while for several years the Universities' Mission has had native priests and deacons at work in their congregations. In the two Scottish Missions the support of the native Ministry, and their work, is undertaken entirely by the Native Church itself.

It is in their educational policy, however, that the Nyasaland Missions have achieved their highest success. Here the two Scottish Missions have followed up their own national instincts, and have laid the foundations for widespread educational facilities for the people. The other Missions, to a large extent, have followed their example. The result is that almost the whole of Nyasaland is now covered by a network of Christian Schools. In these the beginnings are laid of the Christian Education of the Church members above referred to. In fact it may be truthfully said that in Nyasaland the Church has grown out of the School.

The educational policy of the Mission follows the course laid down by the Nyasaland educational code, drawn up by the Missions in 1910 and accepted by the Government as qualifying for the Grant-in-Aid. The basis of the code is laid in primary education in the vernacular. Then follows a course of English leading up to Standard VI. But no native is permitted to enter on the study of English till he has passed a qualifying examination in his own vernacular tongue.

As showing the advance made in the education of

the country by the Missions, I give the figures of the two pioneer Missions already noted:—

	<i>Schools.</i>	<i>Scholars.</i>	<i>Teachers.</i>
Livingstonia -	339	24,339	994
Blantyre - -	326	16,251	102

Taking all the Protestant missions it may safely be estimated that over one hundred thousand scholars are under instruction in the Nyasaland Protectorate.

This means a powerful propagandum leavening the village life of the people with Christian ideas of truth and morality. In a village where there is a school, there is associated with it in the minds of the youth of that village, an influence that is entirely hostile to the atmosphere of the immoral song and dance among which the childhood of that village have hitherto grown up. Christian ideas and the standard of Christian conduct are unconsciously leavening the thoughts of heathen society. The soil is rapidly being thus prepared for the reception of the seed of the Gospel, which, thus fostered, will germinate and grow more rapidly in the future than in the past.

In all this we find that the African, though slowly, realises that his future life and progress rests largely with himself. His desire for education leads him to build his own schools, and contribute towards the wage of his teacher. In one year the scholars in the Livingstonia Mission Schools have paid in fees £614, those of the Blantyre Missions £421. In the same year the Christian liberality of the churches connected with Livingstonia amounted to £533, that of the Blantyre Churches to £618. This is far from

meeting the outlays expended by the Missions in their work. But when we remember that the monthly wage of the unskilled African labourer in Nyasaland averages from six to ten shillings the value of the African's contribution will appear in a truer proportion.

The advance along these lines during the past fifty years gives every ground for believing that within a very reasonable number of years, Nyasaland will be a Christian country with its native Church and native Ministry.

## CHAPTER V.

### Missions Working in Nyasaland

#### THE U.M.C.A.

THE Universities' Mission to Central Africa was founded in Nyasaland in answer to an appeal made by Dr. Livingstone to the University of Cambridge on December 4th, 1857. Cambridge accepted the appeal, and other Universities joined. Oxford, London and Durham have steadily supported and shared the work. It is hoped that as years go on the newer Universities will also participate in the work, and a first meeting with such an end in view was held at Sheffield in 1920.

The first Missionary chosen to begin the work was C. F. Mackenzie of Caius College, Cambridge, who was consecrated as "Missionary Bishop to the tribes round Lake Nyasa, and along the Shire River" on the first of January, 1861. The Bishop, with a party of three priests and three laymen, attempted at once to reach the diocese by the Zambezi route ; they got to Magomero, and some work of much promise was begun, but before the end of the year slave-raiding and tribal war generally made any settled work impossible. Early in the next year, 1862, the Bishop went to Chiromo to meet some new workers ; various accidents happened, including a canoe upset and the loss of all medicines. Shortly after, the Bishop got fever and died on January

31st. The work of that year (the first organised Missionary work in this country) is here only represented by the graves at Magomero and Chiromo, but the first native Christians of Nyasaland date from it. One child who died was certainly baptised, and another (Anne Daoma) who was first taught by Bishop Mackenzie, is still alive, and is working as a Christian teacher in Cape Town. A memorial church, dedicated to St. Paul, was built at Chiromo in 1907, and in 1921 it was re-erected at Blantyre, since then the township of Chiromo has ceased to exist. The grave of Bishop Mackenzie, near the junction of the Ruo and Shire rivers, is well kept and cared for.

The next Bishop was Dr. Tozer, and he came to the conclusion, after trying the Zambezi entrance again, and spending some time at Morambala, that the best chance of getting through to the main diocese and the lake, was by the caravan route from Zanzibar. He moved to Zanzibar accordingly as a temporary measure, in order to do this. His plan, however, did not materialise as soon as was expected, and this stage of the work took some years, during which much missionary work grew up, at Zanzibar itself, chiefly among released slaves, and more generally on the coast opposite. In 1875 Bishop Steere, who had succeeded Bishop Tozer, got to Mwembe, Mataka's village, a place then and since in direct connection with Lake Nyasa ; in 1876 Chauncy Maples, afterwards Bishop, and the Rev. W. P. Johnson, afterwards and still Archdeacon, joined the Mission for this work. Mr. Johnson was at Mwembe

for some time between 1876 and 1880, and in 1881 at last reached the lake with Charles Janson, who, however, died almost immediately at Chia. It is interesting to note that Maendaenda, the Chia Chief of those days, was still chief there in 1921. Since then, work on the lake has gone steadily forward, and practically the whole east coast is occupied. In 1885, the steamer Charles Janson, in memory of the above priest, was built on the Shire, and began work on the lake. During this period Likoma island was occupied and became, as it remains, the headquarters of the Mission. Work was also begun at Kota-Kota. Bishop Smythies, who succeeded Bishop Steere, visited the lake, and the diocese generally, five times, but the work was practically under the direction of Maples, who had become Archdeacon. In 1890 the Bishop came to the conclusion that it was impossible for the same man to be responsible both for the original work in Nyasaland, now in order again, and for the new work, now of much importance, that had grown up in and near Zanzibar. The diocese was therefore divided, Bishop Smythies remaining at Zanzibar, which now became a separate diocese, and Dr. Hornby being consecrated for Nyasaland. In 1893 Fr. A. G. B. Glossop, now Archdeacon, joined the staff.

The next stage began with great difficulties. Dr. Hornby broke down in health almost at once, and had to resign. Archdeacon Maples, who was consecrated to succeed him, was drowned on his way from the Bar to Kota-Kota, before he had really taken up his work as Bishop. Several other members

of the staff died about the same time. Dr. Hine was consecrated as the new bishop, and at last the work went forward steadily, the principal extension being in the Yao hills between Mwembe and the lake. In 1901 he was transferred to Zanzibar, and Dr. Trower was consecrated to succeed him in Nyasaland on January 25th, 1902. He remained till 1909 and developed the diocese into practically its present condition. His first work was to consecrate a new and much larger steamer given in memory of Bishop Maples, and called after him. He also built the great Cathedral at Likoma. Besides this he initiated much extension both at the north of the lake, along the shore (then in German East Africa, now the Tanganyika Territory) and in the south Fort Johnston and along the Shire River, thus completing at last the original objective of the Mission. In 1910 Bishop Trower was transferred to Northwest Australia, and the present Bishop, Bishop Fisher, was appointed. The work has been much interrupted by the war, but has nevertheless steadily increased. The cathedral at Likoma was consecrated on November 14th, 1911, and a large college for training teachers has been built on the island.

The Mission has never undertaken industrial work in a commercial sense, but a good deal of training is given to Africans in building, carpentry and printing. Several African printers trained at Likoma are now in Government service both at Zomba, and at Livingstone. Medical and hospital work has always been a chief feature, and the Mission has been singularly fortunate in its workers. At

the present time, in addition to the Medical Officer, there are eleven trained nurses on the staff, many of whom have given up important appointments in large English hospitals to undertake work here. A large staff of trained teachers also carry on educational work among women and girls.

It is a definite part of the Mission ideal to train African clergy to carry on the work, but it is recognised that a very full training is needed, fifteen years is the minimum, and that for the present it is only exceptional men who are likely to be fit for it. Such men have been found, and there are at present six in full orders, and two deacons. One of the priests, Fr. Augustine Ambali, is becoming well known to many residing outside the Mission.

There are fifteen principal stations, seven of them in Nyasaland, three in the Tanganyika Territory, and five in Portuguese East Africa. From these as a base 199 out-stations are worked and supervised, being in charge of resident African teachers. The latest record of numbers (December, 1925) gives 38,350 adherents, of whom 23,712 are baptised and 16,393 are communicants. There are 7,879 children at school and 110 teachers at college. The in-patients at Mission hospitals were 2,058, and the out-patient attendances 216,827.

### THE U.F.C.S.

The Livingstonia Mission of the United Free Church of Scotland was the proposal of the late Rev. Dr. Stewart, of Lovedale, and in 1875 the first ex-

# PROTESTANT MISSIONARY SOCIETIES IN NYASALAND.

## STATISTICS FOR YEAR 1925.

MISSIONARIES	U.M.C.A.	U.F.C.S.	C.S.M.	D.R.C.M.	Z.I.M.	T.N.N.	B.I.M.	S.A.G.M.	S.D.A.
Total Members of Staff	...	97	44	45	53	15	9	2	12
Ordained	...	*27	8	5	16	1	—	—	18
Medical	...	1	3	2	2	1	—	—	1
Educational	...	—	6	3	—	—	9	2	5
Industrial	...	13	8	4	—	—	—	10	9
Mission Stations	...	7	5	4	11	5	3	—	2
Churches	...	—	23	48	—	6	3	—	2
Out-Stations or Schools	...	199	339	326	713	99	74	33	60
Native Clergy	...	*8	7	6	—	—	—	—	—
Church Members	...	*16,393	12,698	10,836	8,381	1,738	805	—	200
Baptised in Year	...	—	2,287	2,267	1,469	104	200	—	35
Native Workers	...	*302	994	102	—	—	202	—	72
Scholars	...	7,879	24,339	16,251	38,000	4,341	3,655	2,074	3,500
Local Income (Native)	...	—	£1,848	£943	—	—	£108	—	£30
Hospitals	...	*7	3	3	1	2	—	—	—
In-Patients	...	*2,058	957	1,531	117	48	—	—	—
Out-Patients	...	*216,827	22,184	43,296	1,689	9,713	3	—	3,000
Dispensaries	...	3	3	9	3	3	—	—	—
Total Expenses of Mission for the Year	...	£25,000	£20,000	£11,000	—	£15,000	£2,325	—	£2,000
									£6,000

\* Includes part of Diocese outside Nyasaland.

From the foregoing and allowing for items not available, we find that in the Protestant Missions of Nyasaland there are some 295 Members of European Staff, 40 Mission Stations, 85 Churches, 2,000 Out Stations, 21 Native Clergy, 55,000 Church Members, 7,000 Baptised in Year, 1,750 Native Workers, over 100,000 Scholars, Local Income (Native), £3,000, 16 Hospitals, In-Patients, nearly 5,000, Out-Patients, 300,000, 24 Dispensaries. Total Expenses of Missions for the year, over £100,000.



pedition came out from Scotland under the leadership of Mr. E. D. Young, R.N., with Dr. Robert Laws as Medical Missionary, and five artisans. They brought with them the Llala as the first steamer to be placed on Lake Nyasa. The Llala is still running on the Chinde river.

The first settlement of the Mission was at Cape Maclear, but the site proved unhealthy, and, except for its harbour, was otherwise unsuitable. In 1891 the European staff moved to Bandawe, which has since become the centre of a large missionary district.

In 1894 the headquarters of the Mission was fixed at Livingstonia, near Mount Waller, and about five miles due west of the lake shore of Nyasa, but at an altitude of nearly 3,000 feet above it. There the work of the Overtoun Institution is being developed as the centre of the higher educational work of the Mission. Selected pupils from the other stations and from other missions are sent for training.

There is a junior school, a normal department for the training of teachers, a technical school, a course for evangelists, and also a course in arts, theology, elementary medicine, commercial work, and telegraphy. On the industrial side, apprentices are trained in agriculture, building, (including stone quarrying and hewing as well as brickwork), in carpentry and printing. A water supply has been brought by gravitation to the station from the hills behind. An electric installation has been completed, supplying power to the workshops, and light for the schools and other buildings.

At the Overtoun Institution there is a well equipped

modern hospital for natives, and in connection with it there is accommodation for European patients under the care of doctor and nurse. Native patients come from far away places for treatment.

There are European stations at Bandawe, and Karonga on the Lake shore and (not counting four stations in Northern Rhodesia) at Ekwendini and Loudon in Momberas district. At all these stations a small amount of industrial work is carried on, but the chief work is medical, educational, and evangelistic. There is normally a doctor at each station, with a small hospital for native patients. The schools number 339; teachers, 994; scholars, 24,339.

Within the Mission there are 23 native congregations of the Church of Central Africa Presbyterian with a membership of 12,698. Besides the work in Nyasaland the Mission has extended over the border, and occupies a considerable area of Northern Rhodesia, where there are European stations at Chasefu Chitambo, Lubwa, and Mwenzo.

### THE C.S.M.

The Church of Scotland Mission in Nyasaland was founded in the year 1876 by the settlement of the first Missionary party at Blantyre on the 23rd October of that year. The site and sphere of the Mission had already been fixed by Mr. Henry Henderson, who in the previous year had come out from Scotland for that purpose. Mr. Henderson, who had had large pioneering experiences in Australia, after examining the country round the shore of Lake Nyasa, resolved to explore the Shire Highlands as

more likely to afford the kind of site he was in search of. He was guided in this largely by Livingstone's expressed favour for these high lands as a suitable site for "a mission and a colony." Accordingly, after exploring the districts round Zomba and Chiradzulu, he fixed at last on the present site of Blantyre as possessing all the requisites for a healthy European settlement.

The Mission was planned at the outset as a religious, educational, medical and industrial agency. The first party consisted of a doctor and five artisans. A minister was not appointed till two years later.

The country was in a very disturbed state owing to the absence of any large chief paramount over the others, and to the raids of the Angoni from the west side of the Shire river. The slave trade was rampant—yearly, batches of slaves were sent from the district to the coast at Quelimane and Angoche. Not a few slave refugees sought shelter in the Mission under the ægis of the white men. This naturally led to difficulties with the neighbouring chiefs who were concerned with the slave traffic, and to complications caused by the position of these refugees under the care of the Mission. These ceased when the Rev. David Clement Scott took over the headship of the Mission in 1881. He put the Mission on a new basis, and so may be considered the real founder of Blantyre as it now is. He has left two monuments to his memory—the Blantyre Church and the Dictionary of the Mang'anja language.

In 1878 a small branch of the Mission was opened at Zomba under Mr. John Buchanan, then

a member of the Mission staff, but the Zomba Mission as it stands to-day was not opened till 1895, by the late Dr. Henry E. Scott. In the meantime, the Mission at Domasi was founded in 1884, and in 1889 a beginning was made at Mlanje. In 1893 a branch of the Mission, under native agency, was begun in Angoniland at Panthumbi. In 1912 the Mission was still further extended into Lomwe-land, across the border of Portuguese East Africa.

The lines on which the Mission was at first founded as a religious, medical, educational and industrial agency have been followed ever since. Latterly, the industrial training and higher educational training have been centralised in the Henry Henderson Institute at Blantyre, and now natives are trained as ministers, teachers, hospital attendants, clerks, printers, gardeners, carpenters, and sewing machinists; while women are trained in sewing, laundry work, and house craft.

Schools have been opened in the districts round each of the head stations above mentioned, to the number of 326, with 16,251 pupils on the roll. Native churches have been established in close connection with the educational work. These number 48, with a baptised Christian community (adults and children) of 17,039, exclusive of 5,800 catechumens preparing for baptism. Six native ministers have been ordained by the Presbytery of Blantyre. That Presbytery has now been united with that of Livingstonia, to form the Synod of the Church of Central Africa Presbyterian.

### THE D.R.C.M.

The Dutch Reformed Church Mission in Nyasaland was started in 1889. It is supported by the Dutch Reformed Church of the Cape Province of South Africa. It now has stations and out-schools in the Fort Johnston, Ncheu, Dedza, Dowa, Kota-Kota, Fort Manning, and Lilongwe districts. Its stations number twelve, its out-schools over seven hundred. Its European staff of sixty-three has sixteen ordained missionaries and nine laymen, with seventeen lady workers engaged in the work of its girls' homes, nursing or teaching, and the wives of the ordained missionaries or laymen. Its Christians and the members of its Baptism classes number together over 15,000, and 38,000 under instruction in its schools.

Its head station is at Mkhoma in the Dowa district, where its Training School and Mission Hospital are situated, and its printing work is done.

In addition to its Church and School work, it is developing industrial work in several lines, such as basket and chair making, bootmaking and mending, etc. The Mission is extending its agricultural training as well.

### THE Z.I.M.

The Zambesi Industrial Mission commenced its operations in the Shire Highlands in 1892. It carries on its educational and spiritual work on similar lines to other Missions working in the Protectorate. It seeks, however, by means of its industries and trading, to make its work self-supporting, and in this it has hitherto been largely successful.

Its industries are chiefly planting, coffee being the main product, the crop of 1921 amounted to about forty-four tons. A good quantity of this is usually sold in the country. Tinsmithing, blacksmithing and carpentry are carried on at the head stations. A number of bricklayers are taught in the Mission's building operations.

The Mission has five stations in charge of Europeans, the staff at present being fifteen. There are ninety-nine out-schools in charge of native teachers supervised by Europeans. The Higher Training School for Teachers is at present located at Dombole.

Two hospitals are in operation, one in each of the districts, and medical work is carried on at all the stations.

Continuous employment is given to about 500 natives on a daily average.

### **THE S.A.G.M.**

The South Africa General Mission started a station at Lulwe in the Lower Shire at the extreme southwest end of the Protectorate in 1900. Another station was afterwards founded in 1909 at Chididi, about eight miles west of Port Herald.

The Mission is interdenominational, and has an English Home Council, an American Home Council, and an Executive Council in Cape Town. The Mission has stations throughout South Africa, Southern and North-western Rhodesia, in Angola (Portuguese West Africa) and is opening up two stations in Portuguese East Africa.

The European staff in Nyasaland numbers twelve, and there are many well trained native workers and numerous schools.

At Chididi there is a Training Institute for the training of native teachers and evangelists, also a Higher Training School for the training of the young girls, who will become the wives of the teachers, and evangelists, etc. Technical training is also given in carpentry, gardening, building, brick and tile making, sawing, basket and mat making, and boot repairing, and for the girls sewing, grain planting, and pot making, etc. The object is to keep them in touch with village life.

There is a dispensary and several trained nurses.

### **THE N.M.**

The Nyasa Mission was started in 1892. Its first station, Likubula, is situated about two miles north-west of Blantyre, and includes schools and workshops where boot-making and mending are taught, together with other industries.

In 1898 a station was opened at Cholo, where a Training Institute has been established for teachers and evangelists. A printing press is also in use.

In 1919 a station was opened at Nkate, in the Shire Valley, for the better supervision of the work and village schools in the River District, where the village schools have increased rapidly, there are now seventy-four.

### **THE B.I.M.**

The Baptist Industrial Mission of Scotland has been established over a quarter of century in Nyasaland.

The Gowa Estate was purchased from the Government by Sir Adam Nimmo and Professor Coats, and a Board of Trustees formed in Scotland to carry out the object of the Mission.

Industrial work was begun on the plantation to give employment to the otherwise unemployed native. Joiners' shops were opened and joiners trained to make good doors, windows and suitable furniture for the Mission and others. A large number have been taught brickmaking and building.

The Mission has over thirty schools under the charge of Mission trained boys. These schools are visited from time to time by the Europeans. Medical work is carried on at Gowa and Dzunje. A trained midwife has given valuable aid to the women of the district. Teachers are supplied with medicine and dressings to give away at the villages. All medicine is given free.

There are three Churches, Gowa, Dzunje and Zamimba.

### **THE S.D.A.**

The Seventh Day Adventists are carrying on Evangelistic work in the Lower Shire, Chikwoka and Chalo Districts, with stations at Malamulo, and Mekerani. They have a Mission Staff and sixty-five schools with about five thousand pupils.

### **THE CHURCH OF CENTRAL AFRICA**

**The formation of the "Synod of the Church of Central Africa Presbyterian."—Nyasaland**

In September, 1924, at the United Conference of

Missions in Nyasaland, the Union of the native African Churches in connection with the Livingstonia Mission of the United Free Church, and the Blantyre Church of the Church of Scotland, was consummated.

In 1914, both the Scottish Assemblies authorised the Presbyteries concerned to unite forthwith and form the first "Synod of the Church of Central Africa Presbyterian," and agreed upon a simple but sufficing doctrinal basis of union, consisting of the Apostle's Creed, and a brief statement of the Evangelical faith—and the African Synod was declared to consist of all the ordained ministers within its bounds, and an equal number of elders. As a result of this union, delayed by the intervention of the great war, an African Church, representing a community of over 65,000 souls, takes its place among the Missionary Churches of the world.

In 1925 the Synod of the Dutch Reformed Church of South Africa authorised their Missionaries in Nyasaland to join with the other Presbyterian Missions in a United Church, and at the Jubilee Meeting of the Blantyre Mission, in October, 1926, this Union is to be consummated.

### THE ROMAN MISSIONS

The Church of Rome is represented by two Missions, the Montfort's Marist Fathers' Mission and the White Fathers' Mission.

The Montfort's Marist Fathers were founded in the 18th century in France. They started work at Nzama, near Ncheu, in 1901. The present staff consists of twenty-three ordained priests, three lay

brothers and twelve sisters. They have nine main stations, i.e., Ndmdi, Nzama, Neno, Utale, Nankunda, Blantyre, Chikawwa, Limbe and Port Herald; also seventeen secondary stations and 388 out-schools. There is a boarding school for half-caste children at Nzama (for boys) and another one at Nguldi (for girls.) There is a training school for teachers at Nguldi, and a seminary for training future native priests ; a boarding school for white children has recently been opened at Limbe.

Native patients are looked after in three small hospitals, and six dressings for out-patients ; four medical sisters visit villages as often as possible. An Orphanage has been started lately at Nzama. The industrial work provides employment for the natives in carpentry, building, sawing, etc.

The White Fathers started work in Nyasaland in 1889, on the Upper Shire, at Mpondas, but owing to many difficulties, they withdrew after eighteen months. Work was subsequently resumed in 1902. Special attention is given to agriculture and European methods of cultivating wheat, vegetables and fruit trees. The Mission embraces a department for the treatment of sick natives.

The staff consists of a bishop, twenty fathers, six lay brothers and five sisters, and has stations at Ntakataka, Mua, Bembeche, Likuni and Kachebere in Angoniland.

## CHAPTER VI.

### The Progress of Islam in Nyasaland

ALONG the Portuguese East African coast line down to Chinde, Beira, and Delagoa Bay, the Moslem traders from India are to be found everywhere. From these districts they have penetrated to Nyasaland, where they have settled for trading, and though not aggressive in their propaganda, the fact of their marrying native women leads to a generation of half-castes, who are brought up to observe their father's practices. The slave trade of Zanzibar and the east coast originally brought Mohammedans through Portuguese territory south of the Rovuma River, and from there to the southern end of Lake Nyasa. Mpondas and Fort Johnston, where the Shire River leaves the lake, form strong Moslem centres. From here Islam reached down south between the Zomba Mountains and Lake Shirwa for a distance of about eighty miles, and extends within thirty miles of Blantyre.

The Church of Scotland Foreign Mission reports: "The Zomba-Domasi part of the Mission Field has many Moslems, perhaps 10,000, but Blantyre has very few, Mlanje a decreasing number. The frontier of Islam may, therefore, be regarded locally as the latitude of the southern end of Lake Shirwa."

"In that area live the Yao, Nyanja, and others. Islam chiefly affects the Yaos, and the others very slightly. We accept it as a good policy that,

if possible, anti-Moslem literature should be in Yao. As many Yao chiefs are Moslems, Islam is fashionable among the Yaos. Some districts are almost wholly Moslem. In others, Moslems and heathen villages dot the country. It is an accepted dictum that, unless these people are won for Christ, Islam will take over the heathen."

Islam wheels round the south of Lake Nyasa, and extends up to Kota-Kota, which was of old noted as a slave export place, and is now known for Islam and syphilis. Islam hardly extends at all into Angoniland, on the south-west of the lake, and not at all on the lower Shire River.

"In Portuguese East Africa, in its northern part, live many Moslem Yaos. They have influenced the Nguru south of them along the line of the Luli River, and other Nguru just east of Lake Shirwa. On the Malem, a southern tributary of the Luli, some Moslem Mauwa natives have said that they would abandon Islam if the Mission would come to teach them. Just east of Lake Shirwa a native stated that the local Nguru had received Islam only because Christianity had not entered."

Hence to lay off the frontier of Islam in the inland part of East Africa, draw a line from Fort Jameson in north-east Rhodesia to Koto-Kota on Lake Nyasa ; then to Mpandas or Matope on the Upper Shire River ; then to the south end of Lake Shirwa ; then down the Luli (or Lurio) River to the ocean.

The district just south of Lake Nyasa has the most Moslems recently won. South through Fort

Johnston to Zomba has been a rapid victory for Islam, but the belt of native parishes with dozens of schools across southern Nyasaland will not let it go further. Where the Mission village school, staffed by trained native teacher-evangelists, holds the field first, or where it enters the field at the same time as Islam, Christianity grows into a vigorous native Church, and Islam usually loses many members to Christianity. Islam is dying out of some districts where it once had an incipient hold.

A great many of the native troops are recruited from the Yao tribe, and the superior air which they assume tends to bring into the ranks of Mohammedanism other natives, who, like the native everywhere, hate to be looked down upon. A man can become Mohammedan by paying six shillings in exchange for a small slate bearing a sentence of the Koran, and the only further necessity is that he conforms to certain practices. Mohammedanism gains ground with some ease in this way, but, on the other hand, Nyasaland has not yet forgotten the slaving of forty and fifty years ago, and the wonderful blessings granted to the work of the Christian Missions has resulted in a bulwark being erected against the advance of Islam.

The latest census gives 73,000 as the strength of the Moslem force in Nyasaland. It should also be noted that out of a total Indian population of 563, no less than 367 are registered as followers of the Moslem faith.

## CHAPTER VII.

### **Education**

WITH a native population of 1,200,000, of whom a fifth or 240,000 are children of school age, it is interesting to observe that, as can be seen by the table in the appendix, 132,000 are enrolled in the schools of the various missions. This has been accomplished without the assistance of a Government Director of Education, and with very inadequate Government aid.

The Government Grant in 1907 was £1,000 ; in 1920 it was increased to £2,000, and for 1924-25 it was budgeted at £3,000. The larger missions follow the Nyasaland Code published in 1910. This was a pioneer effort of great value, having been prepared at a time when there was little to guide those who were endeavouring to adapt education to the needs of primitive tribes in Africa. To-day the administration is relying increasingly on the products of missionary efforts.

Mission-trained lads are filling the minor and clerical offices in the various administrations in a way that is hardly appreciated either in Africa, in Europe, or America. The Hon. and Rev. A. Hetherwick, D.D., of the Church of Scotland Mission, speaking in the Legislative Council of Nyasaland on the question of Government Grants for Education, stated this indebtedness clearly :—

“ He saw that the number of native subordinate staff employed by Government in the various depart-

ments totalled 242 native clerks and typists. He had summed up the amount paid to them by the Government; it amounted to £5,995—say £6,000—for the staff. Had the Government considered what would be the total if they had none of these native clerks and were obliged to employ Europeans? He had tried to form an estimate of it, and had reckoned very economically that, if all those native clerks were replaced by European clerks it would amount to from £20,000 to £25,000 per annum. So that the work of educating those natives for Government employment had resulted in saving £15,000 to £20,000 per annum. He felt sure that was a strong argument whereby they could come forward and ask now, and in future, for some remuneration in addition to what they had for work done in training those boys. Some, he knew, had been trained after entering Government service, but the foundation of their education had been laid in the Mission School. By the work they were doing for Government, the Missions saved the Government £15,000 to £20,000 per annum in their staff."

It is gratifying to note that the Phelps-Stokes Commission Report on Education states : "No colony in Africa offers to its government such quantity and quality of educational work as that maintained in Nyasaland by the Mission Societies."

## CHAPTER VIII.

### The Bible in Nyasaland

THE translation of the Word of God into the languages spoken in Nyasaland, and especially the Union version of the Scriptures in the Chinyanja language, is gradually transforming the life of the people. Thousands of copies of the New Testament, or of the Gospels, are being sold annually, to adults as well as to children who are learning to read their own language in the many Mission Schools.

As an example of the way in which the Gospel spreads among the heathen, we may mention the instance of a schoolboy who was accompanying his master, the Missionary, on an Evangelistic tour, acting as his personal servant. The Rev. Andrew C. Murray, General Missionary Secretary, Dutch Reformed Church, tells us:—"Late one night, while the Missionary lay in his tent, unable to sleep, he heard voices in a neighbouring hut talking till near midnight. Wondering what they were doing so late, and intending to silence them so that he might sleep, he got up and went to the hut. As he approached, he overheard a conversation between some of the heathen and his little serving boy. The boy was telling an interested group what he had learned at school out of the New Testament about the life of the Lord Jesus, while they were questioning him and seeking to learn more about this wonderful Book."

Under such conditions we need not wonder that

another Missionary received a message from a distant heathen tribe, saying, "Do send that good man Jesus to us also; for there are many sick people here, and our life is very bitter."

Another incident from Nyasaland illustrates the same truth. One of the Missionaries was travelling in a distant part of this field, where no European preacher had yet been. One afternoon he reached a native village. Soon the headman of the village and several others came to greet him, offering a hearty welcome. The Missionary told them the purpose of his journey, stating that he was a messenger of the Great God, and that he came to tell them of His salvation. "Oh yes," replied the headman. "We know about Him, and we worship Him." "What do you mean?" asked the Missionary. "What do you know about Him, and from whom have you heard?"

"Some time back," was the answer, "one of the boys from your Mission passed this way. He carried a Book with him, and when we asked him what it was, he said that it was the Word of God in our language. We asked him to read to us out of it, and when we had heard we wanted to hear more, so we persuaded him to stay with us a little while. Then he told us that if we wanted to worship the Great God, out of whose Book he was reading to us, we must do two things. First of all, we must rest one day out of seven, and next we must build a house in which to pray to Him. We agreed to do so, and went to the forest to cut poles, while our wives cut grass for the roof. And so we built the house that you see there, which is the House of God."

"Well, the youth remained with us for some weeks, reading to us out of the Word of God and praying for us. Afterwards he had to proceed on his journey. But, although we have no one to teach us, we still worship God in His House."

"And how do you worship Him now?" asked the Missionary. "We just come together on every seventh day, and sit down in the House of God, and there we wait for Him and are quite silent. We have no one to read to us or teach us, and we do not know how to pray, so we just sit still, and we think that the Great God will see us, and He will say—'There are some people who have no one to teach them and who want the Word, and perhaps He will send us a teacher.' Could you not send us someone, sir, to teach us about the things of God?"

The publication, and the distribution, of the Scriptures for Nyasaland have been undertaken in happy fellowship. The British and Foreign Bible Society and the National Bible Society of Scotland have been comrades in this great endeavour. The strong Missionary Societies sent out from Scotland have naturally acted in the closest fellowship with the National Bible Society of Scotland, and the London Society has joined hands in this good work, in the fullest measure of co-operation and responsibility. Some of the earlier Scriptures for the tribes in the Northern Area have also been produced by the Livingstonia Mission. A schedule in the Appendix gives details of the languages in which Scriptures have been published.

## CHAPTER IX.

### The Bible for a Million Africans

THE REV. R. KILGOUR, D.D.

"OUR binders are to deliver 5,000 Nyanja Bibles to-morrow. We shall despatch them to Africa by the earliest steamer." Thus our colleague, the Secretary of the National Bible Society of Scotland, announces the completion of a great achievement.

The story of it began almost half a century ago, with the arrival on the shores of Lake Nyasa of a young Scottish missionary. He found tribes as untutored as their forests were primeval. Angoni warriors from Zululand were doing their best to exterminate all who had crossed their path. But this pioneer was not to be daunted. Fearlessly he dwelt amongst the people, mastered their language, and reduced it to writing. He has lived to see the Mission station he founded become a centre of light—spiritual, moral, and educational, and to hear his own name—he is now the Very Reverend Dr. Robert Laws—honoured by African and European alike. "Boys" from Livingstonia and Blantyre to-day hold positions of trust throughout the colony. The Manyanja tribesmen are spreading in peaceful avocations right across Central North Rhodesia up to the main line of the Cape-to-Cairo Railway. The translation of the Bible has been completed in the Nyanja language.

In 1880 Laws translated St. Matthew's Gospel, the first book of Scripture in this tongue. On the little Mission Press at Lovedale, 2,000 miles south

of Lake Nyasa, he printed 1,000 copies of this Gospel. But these books never reached their readers. A tribe on the Lower Shire river, the Machinjiri, were on the war path, and in an attack upon a Portuguese station destroyed the whole edition. Six years later Laws completed his version of the New Testament. To avoid any of the former risks he brought his MS. to Edinburgh, where it was published by the National Bible Society of Scotland. Thereafter other men took up the task of translation. In 1893, G. Henry, a colleague of Laws, made a version of Genesis. Then in 1894, A. C. Murray, of the Mvera Mission of the Dutch Reformed Church, translated the book of Esther. All these were in the Western form of the Nyanja tongue.

Further south, in the Shire Highlands, the Church of Scotland in 1876 planted a Mission at Blantyre. At first they used a language known as Yao, in which the British and Foreign Bible Society published in 1880 St. Matthew, translated by Chauncy Maples, of the Universities' Mission to Central Africa (afterwards Bishop.) This was followed by a later version of St. Matthew and the rest of the New Testament translated by Alexander Hetherwick of the Church of Scotland Mission, between 1889 and 1898.

The missionaries at Blantyre eventually ceased to employ this Yao version, and also found Law's New Testament in Western Nyanja to be of little use, as the speech of the two regions differed so considerably. They decided therefore to make a version in the southern dialect of Nyanja. The

work was entrusted to David Clement Scott, that saintly idealist who became the architect and builder of "the finest Church in South Africa." Amid his many other duties he found time to translate the Gospels and several of the epistles ; these were published by the National Bible Society of Scotland in the early nineties.

To the east, another Mission, the Universities' Mission to Central Africa, had been working, from Likoma as its centre. In 1891 Maples printed a version of St. Mark in Eastern Nyanja. This was followed by most of the New Testament and several books of the Old Testament, prepared by Archdeacon W. P. Johnson and Miss K. H. Nixon Smith.

In 1900 a great forward step was taken. A conference, to which representatives of all the Missions were invited, was held in Fort Johnston, at the end of Lake Nyasa. A joint Bible translation committee was formed to produce a version uniting the Nyanja dialects. All the Missions agreed to this proposal, except the Universities' Mission to Central Africa, which desired that the "union" dialect should be tested before they accepted it. Dr. Hetherwick was at once appointed chairman of this joint committee, and for twenty-two years he has filled this office, the only member of the original committee who has been spared to see their task completed. With him have been associated many brother-missionaries and African fellow-workers. In 1906 an able Dutch missionary, William Murray, Dr. Andrew Murray's nephew, came from Mkhoma to Edinburgh to pass the Nyanja New

Testament through the press, and was set apart by the Dutch Reformed Church for three years to prepare the Old Testament for publication. He had the help of his able wife, and they toiled patiently at their task. The New Testament in this Union Nyanja version was published jointly by the National Bible Society of Scotland, and the British and Foreign Bible Society. At once it gained popularity, and has since set the language standard for the growing Nyanja literature. To-day 100,000 readers use this form of speech, and copies have circulated far beyond the supposed limits of the tribe. In Nyasaland alone 1,500 schools now teach this language. In 1911 the book of Psalms appeared, and for the last eleven years the translators have been busy completing their version of the Old Testament.\* During this period several of the workers passed away, including David Clement Scott, W. G. Anderson, and young Napier. This last beloved missionary served as an intelligence officer during the war, and was reported in 1918 "wounded and missing" in Portuguese East Africa. His colleagues wrote that he was "one of the most promising students of Nyanja."

And now at length the Nyanja Bible is complete—ready to speak to over a million people. We of the two Bible Societies rejoice with the Missionaries whose contribution of service, often at such self-sacrifice, now sees part of its reward; and with the African Christians of their growing Church, who possess for the first time the whole Word of God in their own tongue.

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\* The Universities' Mission to Central Africa has completed the Bible in its own version, Eastern Nyanja, and this was published by the British and Foreign Bible Society in 1912.

## APPENDIX

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### Nyasaland Census, 1921

**I**N the recent Census of the Protectorate there is much valuable and interesting information that should be noted by all seeking the welfare of the Colony.

From this source we learn the following items with reference to the European Community :—

*Religions.* The various Scottish denominations have all been included as Presbyterians, and the total has been raised from 258 in 1911 to 269 in 1921. Church of England shows an increase from 270 to 643 and corresponds with the disproportionate increase of English during the past decade. Roman Catholics have risen in numbers from 68 to 146, and Dutch Reformed Church Members from 58 to 68.

The following three items call for most earnest and sympathetic interest. The only hope of these sufferers lies in some special institution under loving Christian auspices. The founding of such an institution might well celebrate the Jubilee of Christian Missions in the Colony :—

*Infirmitiess, Blindness.* The numbers of blind natives enumerated in the census were 1,244 males and 1,334 females—a total of 2,578 or 2·15 per 1,000. No returns were rendered for Upper Shire and Mlanje, and if a proportionate allowance were made for these districts, the total would be 2,888 or 2·4 per 1,000.

*Deaf Mutism.* The numbers returned as deaf-mutes were 1,131 males and 1,049 females, 2,180 altogether, or 1·82 per 1,000. Including Upper Shire and Mlanje as before, the total would be 2,442 or 2 per 1,000.

*Leprosy.* From sources independent of the census it has been ascertained that there are 1,666 lepers in Nyasaland, excluding Chiradzulu, Dedza and West Nyasa, for which returns were not available. The rate per 1,000 on the incomplete figures is 1·38.

### **ASIATICS**

Asiatics have increased in numbers since 1911 from 481 to 563, an increase of 17%. The only noteworthy feature concerning the Asiatic population is the enormous preponderance of males over females.

### **NATIVES**

The present census shows a total native population of 1,199,934 as compared with 969,183 in 1911, an increase of 230,751 or 23·8% in 10 years.

In 1901 the native population was estimated at 736,724, so that the increase in the decennial period 1901-11 was 232·459 or 31·5%. Both the actual increase and the percentage increase dropped in the period 1911-21; the percentage increase by over one-half.

The birth rate is high in Nyasaland, but the present infantile mortality is such that a preponderance of nearly 100% in young children is converted into a deficiency of 24% before the adult stage is reached. If the increase in population in

England and Wales, itself suffering from the fall in the birth-rate which set in about 1877, shows signs of retardation, it follows still more strongly that the natural increase of births over deaths in Nyasaland is not at present sufficient to maintain the native population at its existing level. The first effects of the present trend of events will be to increase the *proportion* of adults in the total population; those that survive childhood and become adolescent will probably just suffice, as they reach the adult stage, to fill the gaps created by deaths among young and middle-aged adults. As, for most purposes, both the Administration and the Public are concerned only with adults, the effects of the declining population will first make itself felt by an increase, gradually growing in intensity, of old and infirm natives. Then, later, as successive years carry off the oldest classes without sufficient compensation from below, a rapid decline of the whole population will take place.

*Tribal Distribution.* The indigenous tribes of the country may be taken as the Tumbuka and kindred tribes such as the Tonga of Momberas and West Nyasa; the Nkonde of North Nyasa; the Nyanja tribe, including the kindred Chipeta Chewa stocks of Central Angoniland, Upper Shire and the Shire Highlands and Lower River. Some eighty years or so ago the Yao from Portuguese East Africa, having driven out the indigenous tribes round the south end of Lake Nyasa, were in their own turn attacked by the Angoni who had originally spread north from below the Zambesi, and who now turned southwards again. The Yao, driven out by the Angoni, pressed on the Nyanja of

the Shire Highlands, driving them into the Cholo and Mlanje districts. The Angoni passed for the most part through the Yao country and spread over what is now known as Angoniland. Another branch of the tribe ravaged the Kota-Kota and Ngara districts. They did not drive out or, dispossess, the tribes among whom they settled. As a matter of fact they intermarried freely, especially with the Chipeta, and the language of the latter has entirely prevailed over that of the Angoni.

The Yaos who spread into the Shire Highlands have likewise ceased for the most part to be a clear-cut division in the Bantu race. In South Nyasa, for instance, the Nyanja have so imitated and intermarried with them that it is impossible to differentiate accurately between the two tribes, more especially as the Nyanja have to a great extent adopted the tribal markings of the Yao.

Enough has been said to show that tribal figures must be accepted with great caution in dealing with the population of Nyasaland. In 1909 the Yao and Nyanja predominated in the Shire Highlands; now it is the Nguru, and had it not been for immigration the native population would have been returned at a much lower figure than it actually has been.

Subject to the reservations made in the foregoing remarks the principal tribes in their order of numerical importance are the Ngoni, Nyanja, Yao, Chewa, Nguru, and Chipeta.

# THE TRIBES OF NYASALAND PROTECTORATE

		Europeans.	Africans.	Asiatics.	Total.
1921	...	1,486.	1,199,934.	563.	1,201,983.
*1925	...	1,462.	1,210,344.	669.	1,212,475.

Religious Census : Christians, 103,000. Moslem, 73,000. Pagan, 1,023,934.

DISTRICT NOTES : C. & S., Central & Southern ; W.C., West Central ; M.I., Mlanje ; L.N., Lake Nyasa ; R., Ruo ; Ma., Marimba ; N.N., North Nyasa ; S.N., Southern Nyasa ; Mo., Momberas ; W.N., West Nyasa ; C.A., Central Angoniland ; W.S., West Shire ; L.S., Lower Shire ; Li., Liwonde ; Z., Zomba.

TRIBE.	LANGUAGE.	POPULATION.	TRIBAL FAMILY	DISTRICTS.	MISSIONARY SOCIETIES.
Ambo	Nyanje	2,458	B	W.S.	SDA NIM
Chewa	Nchewa	179,433	B	Ma.	DRCM
Chipeta	Nchipeta	81,026	B	C.A.	DRCM
Gololo	Nyanja	2,285	B	Li.	UMCA
Henja	Tumbuka	15,597	B	N.N.	UFCS
Kanga		5,390	B	N.N.	UFCS
Kolola	Nyanja	6,444	B	R.	CSM
Kunda	Nyanja	15,312	B	R.	NIM
Lambya		2,993	B	N.N.	UFCS
Mambwe	Mambwe	1,463	B	N.N.	UFCS
Mwera		503	B	N.N.	UFCS
Ndali		2,428	B	N.N.	UFCS
Ngoni	Ngoni	245,833	B	W.C.	UFCS DRCM
Nguru	Nguru	108,204	B	M.I.	CSM
Nkonde	Konde	10,670	B	N.N.	UFCS
Nyanja	Nyanja	202,674	B	C. & S.	CSM ZIM NIM
Nyika	Nyika	3,373	B	N.N.	UFCS
Phodzo		1,275	B	L.S.	SAGM
Poka		1,243	B	N.N.	UFCS
Potola	Nyanja	5,967	B	Z.	CSM
Sena	Sena	4,445	B	L.S.	SAGM
Sisy		6,596	B	W.N.	UFCS
Sukwa		1,789	B	N.N.	UFCS
Tonga	Tonga	47,109	B	W.N.	UFCS
Tumbuka	Tumbuka	50,607	B	Mo.	UFCS
Wemba	Bemba	866	B	N.N.	UFCS
Wisa	Wisa	1,307	B	S.N.	UFCS
Yao	Yao	185,363	B	L.N.	UMCA CSM
Zimba		3,474	B	L.S.	SAGM

N.B.—The foregoing Schedule of Tribes is based on the official census,  
but some of the units given are sub-sections of the larger tribes.

\* The Statesman Year Book for 1926.

## SCHEDULE OF LANGUAGES

in which portions of the Holy Scriptures are published for the  
Tribes of Nyasaland.

Tribal Language.	Tribe or Location.	*Approx. No. Speaking.	Scriptures Published.	Society Publishing.
Bemba ... ...	Wemba	250,000	Ps., N.T.	B.F.B.S.
Konde ... ...	Nkonde	75,000	Mk., Mk., Lk.	B.F.B.S.
Ngoni ... ...	Ngoni	246,000	Mk.	U.P.C.S.
Nyanja ... ...	Nyanja	203,000	B.	
Eastern Dia ...			B.	B.F.B.S.
Union Nyanja		1,000,000	B.	{N.B.S.S.) (B.F.B.S.)
Nyika of Nyasa ...	Nyika	3,400	N.T.	B.F.B.S.
Sena ... ...	Sena	4,500	Mk., Ac. 1-15	B.F.B.S.
Tonga or Nyasa Tonga	Tonga	47,000	Jn.	B.F.B.S.
Tumbuka or Henga or	Tumbuka	50,000	N.T.	N.B.S.S.
Nkamanga ...		(130,000)		
Yao ... ...	Yao	250,000	B.	B.F.B.S.

\* Including some areas beyond Nyasaland.

## EDUCATION

		Schools and Training Centres.	Pupils.
United Free Church of Scotland	...	339	24,339
Church of Scotland Mission	...	326	16,251
Dutch Reformed Church Mission	...	713	38,000
Universities' Mission to Central Africa	...	302	7,879
South Africa General Mission	...	60	3,500
Seventh Day Adventist	...	80	6,000
Zambesi Industrial Mission	...	99	4,341
The Nyasa Mission	...	74	3,655
Baptist Industrial Mission	...	33	2,074
		2,026	106,039
Montfort Marist Fathers' Mission	...	388	18,000
White Fathers' Mission	...	191	9,000
		579	27,000
<b>TOTAL—Schools and Training Centres</b>	...	<b>2,605</b>	
<b>Pupils ...</b>	...	<b>133,039</b>	

## PROTESTANT CHRISTIAN OCCUPATION

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### GENERAL ESTIMATES

Total number of Missionaries, about ...	...	...	300
Church Members ...	...	...	55,000
Protestant Christian Community ...	...	...	110,000

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### MISSION STATIONS

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***Universities' Mission to Central Africa.*** 7 Stations.

Kota-Kota, Likoma, Likwenu, Malindi, Matope, Mponda's, Nkope Hill.

***United Free Church of Scotland.*** 5 Stations.

Bandawe, Ekwendeni, Karonga, Livingstonia, Loudon.

***Church of Scotland Foreign Mission.*** 4 Stations.

Blantyre, Domasi, Mlanje, Zomba.

***Dutch Reformed Church of South Africa.*** 12 Stations.

Chinthembwe, Chitundu, Dzenza, Kasungu, Kongwe, Malembo, Malingunde, Mchinji, Mlanda, Mkhoma, Mphunzi, Mvera.

***Zambesi Industrial Mission.*** 5 Stations.

Chiole, Dombole, Mitsidi, Muluma, Ntonda.

***The Nyasa Mission.*** 3 Stations.

Cholo, Likubula, Nkate.

***Baptist Industrial Mission.*** 2 Stations.

Dzanje, Gowa.

***South Africa General Mission.*** 2 Stations.

Chididi, Lulwe.

***Seventh-Day Adventists.*** 2 Stations.

Malamulo, Mekerani.

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